

Religious Intelligence

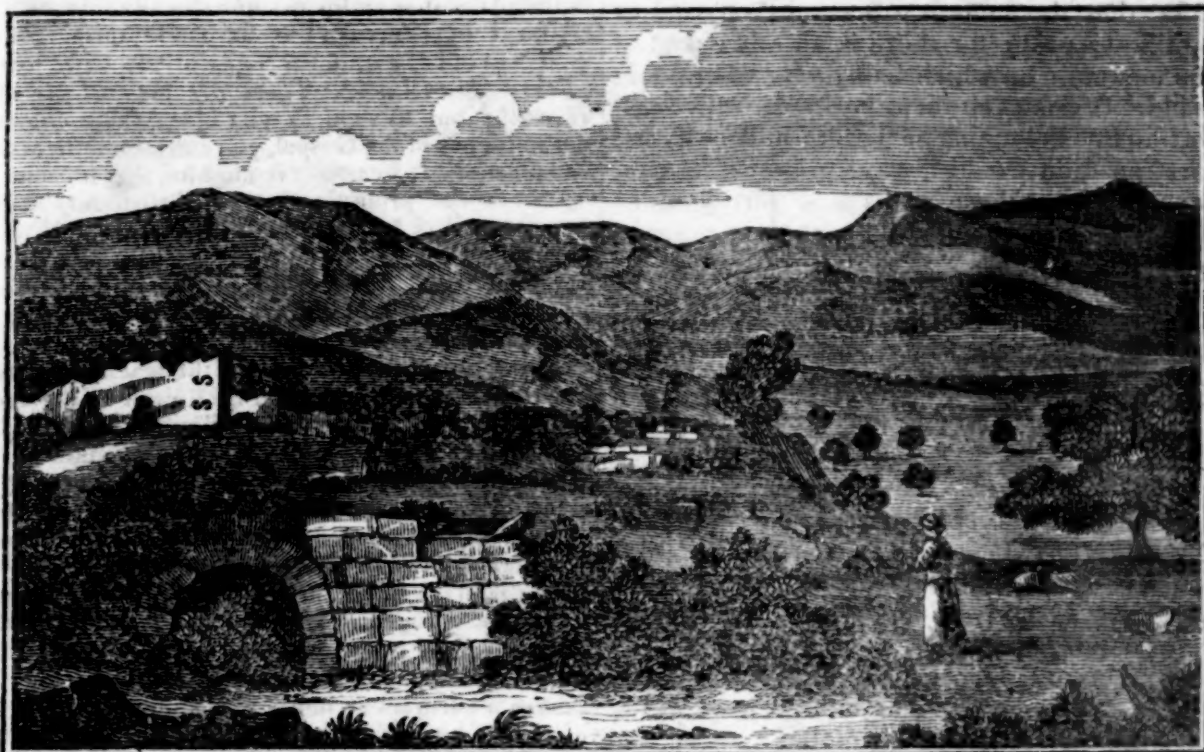
"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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GROTTO OF THE DISCIPLES ON THE SUMMIT OF MOUNT TABOR.

WHILE the animals were feeding, I was desirous of ascending to the summit of Mount Tabor, for the enjoyment of the extensive view which it commands. By forced exertions we reached the summit in about half an hour. Arriving at the top, we found ourselves on an oval plain, of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having at its eastern ends a mass of ruins, seemingly the vestiges of churches, grottoes, strong walls, and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age. First were pointed out to us three grottoes, two beside each other, and not far from two cisterns of excellent water; which grottoes are said to be the remains of the three Tabernacles proposed to be erected by St. Peter, at the moment of the Transfiguration, when Jesus, Elias, and Moses,

were seen talking together!* In one of these grottoes, which they call more particularly the "Sanctuary," there is a square stone used as an altar; and on the 6th of August, in every year, the friars of the convent come from Nazareth with their banners and the host to say mass here, at which period they are accompanied by all the Catholics of the neighborhood, who pass the night in festivity, and light large bonfires, by a succession of which they have nearly bared the southern side of the mountain of all the wood that once clothed it. Besides these grottoes no particular history is assigned to any other of the remains, though among them there seem to have been many large religious buildings. The whole of these appear to have been once enclosed with a strong wall, a large portion of which still remains entire on the south side, having its firm foundations on the solid rocks; and this appeared to me the most ancient part.

* Luke ix. 30-33

In the book of Judges, where the story of Deborah is related,* Barak is commanded to draw toward Mount Tabor: and afterward it is said, that he went up there with ten thousand men, accompanied by the prophetess.† Again, it is repeated that they who were encamped with Heber the Kenite, in the plain of Zaanaïm, showed Sisera that Barak, the son of Abinoam, was gone up to Mount Tabor.‡ And lastly, it is said, that when Sisera gathered all his hosts together, with his nine hundred chariots of iron, to the river Kishon, Barak went down from Mount Tabor, and ten thousand men after him.¶ From this one might infer, that the summit was even then used as a military post; for there is no other part of the mountain on which half the number could stand. It was even then, perhaps, walled and fortified as belonging to Barak; and as its natural position would always preserve its consequence, so these walls and fortifications would be strengthened by each new possessor.—*Buckingham.*

* Judges iv. † Judges iv. 10. ‡ v. 12. ¶ v. 14.

Missionary Intelligence.

SANDWICH ISLANDS.

HAWAII.

KAIRUA.

Extracts from Messrs. Thurston and Bishop's Communications.

The date of this letter, in which are a number of very encouraging statements, is Oct. 10, 1827.

The past year has been one of uninterrupted prosperity in the prosecution of our labors among the heathen. A knowledge of the word of God has increased, portions of Scripture have been translated, and schools have been multiplied. Opposition, at this place, has also nearly ceased. There are now about 100 schools in operation in the three districts of Hamakua, Kohala, and the northern half of Kona, all under our inspection. There have been two general examinations of these schools within the year; one early last winter, the other in June. During an excursion for this purpose, thirty couple were united in marriage. The missionary was every where received with hospitality and kindness. On the Sabbath spent at Kohala, he preached, morning and evening, to congregations of not less than 5,000 people. In the district above named, the Sabbath is observed by abstaining from all labor and diversions. The people assemble in their respective school-houses, and repeat the catechism, decalogue, and such hymns and texts of Scripture as they have committed to memory. The meetings are then concluded with prayer by the teacher.

It is gratifying to add, that most of the schools have not only learned to read, but have already committed to memory most of the Tracts, which the mission has printed. A few private historical catechisms composed by some of the missionaries, and circulated in manuscript, have also been taught to most of them. The precise number of

scholars in the schools under our inspection, we have not been able to ascertain, owing to a failure on the part of the teachers to make returns, but we should suppose there are not less than 6,000.

Thus these islands have externally embraced Christianity, and are rapidly coming under the influence of its rules and sanctions.—“You have obtained,” said Mr. Young to us one day, “You have obtained,” in three years, by the preaching of the Gospel, what I have labored in vain for more than thirty years to accomplish.” Alluding to the usages of Christian countries, which are now taking the place of their former practices; he said, “These are the very customs, which I have so often attempted to persuade the king and chiefs to adopt; I have set before them in the plainest superior manner the advantages of civilized over savage life, but could never gain their assent: the uniform reply of the king was, ‘*Pela i Hawaï nei*,’ ‘These are the customs at Hawaï;’ but as soon as you bring them under the influence of the Gospel, you can mould them as you please.” It was observed to him, that no country since the promulgation of Christianity had become civilized, but through the preaching of the Gospel. He replied that in his opinion, the Gospel alone is able to save this people from extinction; for till the missionaries came, they were going to ruin as fast as possible.

In the month of August last, the teachers under our jurisdiction were called to Kairua to receive instruction in reading and writing. The school consisted of 80 members. As there was no suitable house for their accommodation, they were instructed daily in the chapel during the six weeks the school continued. It was then suspended in consequence of the scarcity of provisions at this place, with the intention that it be resumed as soon as circumstances will permit. The rapid improvement made by the teachers fully evinces the utility of such a school, and it is our intention to establish a permanent one at this station so soon as a suitable house can be fitted up for the purpose, in which all the teachers under our care shall be instructed, from time to time, in those studies which may hereafter be introduced into the schools.

A writing-school has just been commenced at this village by governor Adams, composed principally of his own people, of which he is the patron and one of the teachers.

The translation of the Scriptures has occupied the greatest share of our time since we last wrote you. In connexion with Mr. Ely of Kaavaroa, we have translated the Gospel by John, which we have twice revised, and it is now nearly ready for the press. Besides this we have prepared the eighteen last chapters of Matthew, from the translations previously made at the different stations. On these we have bestowed all the time afforded us from the ordinary labor of the station; and perhaps the translations are as correct as our circumstances and the helps afforded us would permit.

Our congregations on the Sabbath, consist of between two and three thousand. The weekly lecture on Wednesday is still continued, and is well attended. There are also three social meetings held during the week, which are frequented by the more serious part of the people. The one on Friday afternoon, in which the males and females meet by themselves, consists of persons who profess to have forsaken their immoral practices,

and to be seeking the kingdom of God. On the evening of the same day, there is a meeting of a more select nature, consisting of males and females, most of whom give evidence of piety. The present number is sixteen. The instructions given to this little company, are more particularly designed for those who are hereafter to be admitted to the privileges of church-membership. Six of these now stand propounded for admission to the church, and are expecting to receive baptism in a few weeks. There is also another meeting on Saturday evening, designed for all who wish to attend.

KAVAROA.

Extracts from a communication of Mr. Ely, dated Nov. 5, 1827.

Yesterday was the Sabbath, and our congregation was convened under the spreading branches of a cluster of *kukui* trees when I preached to them morning and evening. We judged that the number present exceeded three thousand. The interval between public worship was occupied in reciting catechisms, and the hills resounded with the voices of multitudes rehearsing the doctrines and duties of the religion of Jesus Christ.

Our attention for the past year has been in part directed to the improvement of the schools. For this purpose, I have had a school for the teachers, where I have attended myself, and endeavored to give them such instruction as would make them most useful to the people.

A few weeks since I made the tour of Kau.—Naihe generously furnished me with a double canoe well manned; also men to carry my baggage, and supply me with provisions. My object in visiting Kau, was to preach to the people, visit the schools, and establish schools where were none previously. Naihe, who has the government of that district, seconded my proposals, which facilitated the organization of schools. Arrangements were made with the head men for erecting school houses, and for establishing schools, so that all the inhabitants of Kau may be brought under a course of instruction. When I returned a number of interesting youths accompanied me to be instructed at Kaavaroa, and to return as teachers to Kau. They are now attending to instruction under the tuition of Arapai, over whom I hold a superintendence. On my tour I preached frequently to the people; and on the Sabbath, which we spent at Honnapo, many of the people of Kau were assembled to hear me.

The rulers of this district have declared, that in future, marriages shall not be accounted valid, unless solemnized by a minister of the Gospel. Offenders are punished by being made to work on a public road.

The degree of observance given to the *eighth commandment*, may be seen by the following fact.—It is notorious that the people were formerly much addicted to stealing. Nothing belonging to a foreigner was secure, unless watched with a vigilant eye. But recently, a merchant at these islands, at several different times, has landed goods at Kaavaroa to the amount of some thousands of dollars. He placed them in a shed near the shore, and left his boxes open by day and by night. By night they were left with no one to guard them. He kept however, an inventory of them. After he had packed his remaining goods, I asked him if any thing was missing: he answered, nothing.

No one had molested a single article, though they might have stolen to any amount they chose.

Missionary Herald.

CHEROKEES.

HAWEIS.

The following account of a recent meeting at Haweis is copied from the Cherokee Phoenix of June 4. The progress of religion at that station has been very uniformly encouraging. Something of the nature of a revival has existed ever since the church there was organized, and it is still in progress. Scarcely a communion season has passed without some addition to the church.

At a sacramental meeting held on last Sabbath at Haweis, one of the missionary stations of the American Board, we were gratified to see a large assembly of people, most of whom were, what are commonly called, full Cherokees. A meeting of 150 or 200 persons is considered large in this country, and it is so in truth, when our scattered population is considered. Many had come from the distance of 10 and 20 miles to hear the word of God proclaimed to them. An interesting discourse was delivered by the Rev. Mr. Chamberlain, a missionary at Willis Town. Immediately after sermon, ten came forward as candidates for the holy ordinance of baptism, who were accordingly baptized in the name of the Father, the Son and of the holy Ghost. The sacrament of the Lord's supper was then administered to about forty communicants, most of whom were members of the church at Haweis, some belonged to the Methodist Episcopal church, and we saw a few who were members of the Moravian church. It was a pleasing sight to behold professing christians, of different denominations, uniting in celebrating the dying love of their common Redeemer. At candle-light we attended a Cherokee meeting, conducted by John Huss, (or Spirit) who is an uncommonly interesting man. He understands his native language only. His exhortations are heard with pleasure, as they are always fraught with good sense and energy. As a speaker, he has perhaps few equals. His knowledge of the bible we tho't remarkable, considering his limited means of information. He is now in the service of the American Board.

We cannot but consider the church at Haweis in an interesting state. God has evidently blessed it with his own hands. Its increase has been gradual, and we trust it will continue to increase and have a happy influence on the surrounding people. It is now composed of thirty members, exclusive of the ten who were baptized. As respects those who are admitted into church-membership in this nation, it becomes us to speak in a very cautious manner, for it is not to be expected that all those who unite themselves with the people of God will continue steadfast to the end. It is therefore no wonder, particularly in this country, where the people are comparatively ignorant of the doctrine and duties enjoined in the religion of Jesus Christ, that some of those who make public profession, should go back to the world. All that a minister of the gospel can do, before receiving persons as church-members, is to use necessary and scriptural precautions, and to receive none but such as appear to give evidence of a change of heart. We are happy to say that such precautions have been used by the missionaries of the Board.

CHICKASAWS.

MONROE.

It was mentioned in the number of this work (Missionary Herald) for February, that the mission among the Chickasaw Indians, formerly under the care of the Synodical Missionary Society of Georgia and South Carolina, had been transferred to the Board. Mention was also made of a pleasing attention to religious instruction, which had been for some time witnessed at Monroe, one of the stations in the Chickasaw nation.

The church at that station was organized in June, 1823; and then consisted of members of the mission family, and one colored woman who was the first fruits of missionary labors there. From that time till the commencement of the present revival, the Lord had blessed the preaching of the Gospel in an encouraging manner, and 16 had been added to the church. Since March, 1827, 42 more have been added, so that the church now consists of 58, exclusive of the mission family.

The school at Monroe has been suspended nearly a year, because no suitable person could be obtained to teach it. The schools at two of the other stations are seriously embarrassed for the want of regular and devoted teachers.—The station is in the most populous part of the nation, there being according to the best estimate, more than 800 souls within 10 miles of the mission family. Five-eighths of them are Chickasaws, and the remainder colored people of African descent, with a few white men having Chickasaw families.

The annexed account of the revival was recently received in a communication from the Rev. Thomas C. Stuart, superintendent of the Chickasaw mission, and contains dates as late as July 5th.

The season of refreshing with which it hath pleased the Lord to visit our church, commenced about the 1st of April, 1827. The first Sabbath in that month being the time of our quarterly communion, brother Kingsbury and brother Gleason were with us. Having had a time of reviving at Mayhew, their hearts were warm in the good cause, and they seemed earnestly to desire that the Lord might here also display his mighty power and grace in the conversion of sinners. During the meeting the spirit of God was evidently present in a peculiar manner, exciting in his people a deep searching of heart, and a spirit of prayer for the prosperity of Zion. On the succeeding Sabbath, brother Byington was providentially with us, and preached once in English and once in Choctaw to crowded assemblies.

A spirit of inquiry began now to be manifested by some who had been the most careless; and from this time it became evident that the Lord was in our midst. A solemn stillness seemed to pervade the assemblies which met for the worship of God: our weekly prayer meetings, which had been for some time suspended, were again revived and crowded; and in a few days we were encouraged to appoint a meeting for anxious inquirers. At the first of these meetings, which were weekly, eight attended; at the next seventeen, and soon twenty and twenty-five, which was the average number through the summer. By the first of July the revival became general, the whole country seemed to be waked up, and persons came 30 and 35 miles to inquire what these things meant.—Some of the most hopeless stubborn sinners were the first subjects of the work.

There was nothing very remarkable in the character of the revival. A solemn stillness marked

its course: there was no noise, no excitement of animal feeling: the deep sigh and silent groan might occasionally be heard, and a few cases of conviction were so pungent as to bring the subjects to sink down upon the ground and cry for mercy. This, however, was not in the public assemblies, but in private interviews and secret places.

Perhaps it should be noticed as a remarkable fact, that in almost all cases of conviction, the individuals were peculiarly concerned lest they should grieve away the Spirit, or settle upon a false foundation. A Gospel hope, 'a good hope through grace,' was what all desired and earnestly sought for, and short of which they could not rest. The good work continued without any apparent abatement until the middle of the winter, when it seemed to decline for a few weeks; but since the opening of the spring, it has been gradually growing in interest, and at this time I rejoice to say, appearances are very encouraging. The season for another communion is close at hand: six new members have already been admitted. Two of these are native young men of standing and influence: one of them is from the neighborhood of Martyn. We expect to admit two or three more on the approaching occasion. Besides these, there are six or eight others who give hopeful evidence of a change of heart, but we think it prudent to defer them until another communion.

Under date of July 8, Mr. Stuart adds:

The meeting above referred to has passed. We had a solemn time: about 200 persons were present, and I believe God was in the midst of them by his holy spirit, operating in a special manner upon their hearts. We have indubitable evidence that some deep impressions were made. One young man in particular, a native, and a prominent character in the nation, was deeply wrought upon.

The people of God in this place are much stirred up. The late season has been a time of refreshing to their souls. A spirit of earnest prayer seems to be poured out upon them. A few of the young male converts in the neighborhood have resolved to meet together on every Tuesday evening, to pray for the continuance and increase of the good work.

Our need of a meeting-house is every day becoming more pressing. Our school house will not now contain the people. On the last occasion we had to occupy the forest. A convenient place in a beautiful grove of timber, was prepared for the purpose. Our communion table was 45 feet long and well filled.

MISSION TO GREECE.

"At a meeting of the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held Sept. 8, 1828, it was

Resolved, That the Rev. John J. Robertson be appointed an agent of this Society to visit Greece, to inquire into the state of religion in that country; to ascertain the disposition of the people for receiving Protestant Episcopal Missionaries; to disseminate religious publications, and to promote the knowledge of the Gospel by such means as shall be within his power, with the view, should he

be favored by Divine Providence, to his settlement as a Missionary of this Society in that country."

We understand that the Rev. Mr. Robertson has accepted the appointment, and it is expected that he will sail in six or eight weeks.—*Phil. Rec.*

MEDITERRANEAN.

CHURCH MISS. SOC.—The Rev. W. Jowett gave the Committee, at their monthly meeting on the 9th of June, the following view of Missions in the Mediterranean, and of his own immediate course of labor:—

In 1815, when he first went out, there was not a single Missionary in the Mediterranean: in 1820, when he returned to England with his family, there were six. In 1828, on his present second return, he left thirty, who are the accredited servants of various Missionary, Bible, and Jews Societies; besides wives and children: there have been, in all, since 1815, forty-eight: of the eighteen which make the difference, nine are deceased, and nine have been either removed to other stations or have quitted the field.

A peculiar characteristic of this band of Missionaries was, that it was furnished from the three principal sections of the world—from Germany, the birth place of the Reformation; from Britain, and from America; they had commenced their work in a spirit of good harmony and good understanding; and there appeared to be among them generally a simple desire to draw their principles and their measures from the Bible.

The operations of the Press might be briefly stated thus: If the Armenian types were counted as in operation, which Mr. Jowett believed they were by this time, in the hands of the American Missionaries in Malta—and if to them were added the Ethiopic and Amharic types, which were on the point of being sent out by this Society to Malta—there will then have been brought into actual operation the following nine languages in six years, by different Societies in the Mediterranean; namely, Italian, Greek, Arabic, Maltese, Turkish, Armenian, Ethiopic, Amharic, and Albanian; of which the first four have been printed in by the Church Missionary Society. A tenth, the Spanish Hebrew, might be expected, ere long, to be likewise in active operation.

His own occupations in the Society's service had been fourfold:—

1. He had continued the work of Christian Research, by visiting Syria and Jerusalem; the result of which visit had been given to the public in a Second Volume of "Researches."

2. The establishment of a Printing Press in Malta, was another business which had been specially charged upon him, during the period of his last residence in Malta.

3. He had continued to prosecute the cultivation of the Maltese language, and the translation into it of the Holy Scriptures.

4. He had, further, been engaged in receiving, and forwarding on their way, the Missionaries sent by the Society into the Mediterranean, and in maintaining correspondence with them at their respective stations.

The openings for missionary usefulness in the Mediterranean had always increased in proportion as faithful Missionaries have been sent to prepare the way of the Lord. At the present awful

period, the Lord appears to be, in a very signal manner. Himself preparing the way for the spreading of His Gospel—shaking the nations with wars and alarms—and putting to confusion, by exposing to public view, the errors, superstitions, and crimes, which have been established by custom and law during many centuries. It would be impossible to calculate the myriads now in the Mediterranean who are utterly discontented with things as they are, and equally ignorant how they ought to be. Such a state of general excitement must be regarded as a peculiar call on Missionaries to be calm, decided, and single-eyed—*simply to do the work of Him that hath sent them*—referring all their fears and hopes, as to the result, to His infinite wisdom, power, and love.

[*Lond. Miss. Reg.*]

Miscellaneous Intelligence.

From the Rochester Observer.

SKETCH OF A SABBATH SCHOOL.

Some time since I was called to pass a few months in a town where there were many wealthy and well educated people, yet from some cause which I could hardly account for, they had established no Sabbath Schools, notwithstanding they were situated within about three miles of a large and flourishing village where there were many of these excellent institutions. The great number of children which I frequently saw in the streets on Sundays, among whom were some who possessed but very limited means of improvement, induced me to project the plan of establishing a Sabbath School, which after some reflection and consultation on the subject, was actually accomplished. After a few weeks, the number of teachers increased to 14, and also the scholars to above 100. Various books and tracts were purchased and distributed among them, and the progress of most of the classes was very flattering. It was soon observed that some of those boys, who had formerly disturbed the quiet of the neighborhood by their noisy rude conduct, now manifested an uncommon degree of sobriety, and were even heard to rebuke others for their unbecoming behaviour, particularly on the holy day of the Lord. Those tongues which had so lately fearlessly profaned the name of their Creator, were now employed in repeating passages from his blessed word, and in singing hymns to his praise.

Oh, it was a beautiful sight to behold so many dear children, coming regularly to the house of God, each class following its respective teacher, and all wearing serious and attentive countenances. Parents were greatly delighted with the improvement of their children, and teachers feel that their labors are not altogether without a blessing.

In this school were two little boys whose parents were so extremely poor as to be unable to procure decent clothing for them. With this however, they were provided by the Sabbath School Society. On their first entrance, they could read and spell but very imperfectly; but they made such rapid progress as soon to be able to read correctly in the Bible, and repeat many chapters of it. They grew very thoughtful and said much about their miserable condition as unregenerated sinners and enemies to God. At home, they would steal away into some lonely spot to converse about their

souls, and pray God to have mercy on them. At length they both found pardon and peace, and were filled with joy unspeakable and full of glory. Their father was a very wicked man, and they were so deeply grieved at the idea of his sinning against so holy and merciful a being as God, that they determined to tell him of his dreadful situation, and entreat him to flee to Jesus while he still had an opportunity. One day when they were sitting at dinner, they began to tell him about the astonishing love of God to sinners—but he ordered them to silence, and they went out and prayed earnestly that the Saviour would have mercy on him. When they were both on their knees, their father discovered them, and softly approached to ascertain what they were doing. He heard them repeat his name with great tenderness, and entreat heaven to pardon his sins, and make him a good and righteous man. Their words made a deep impression on his mind, and he returned to his house greatly troubled about his immortal soul. When his little boys came in, he conversed much with them and anxiously inquired what he must do to be saved. "Pray to Jesus, dear papa," replied the eldest, overjoyed at the great change in his parent,—“he died for poor sinners, and he has promised to have mercy on all who will come unto him.”

The father retired to a secret place where he remained several hours, in deep and earnest prayer, but could find no relief for his awakened soul, he continued in great agony of mind for some time, till at length the Saviour's pardoning smile dispelled the dark clouds that had gathered about him, and he found great joy and consolation in believing. He immediately forsook his vicious practices, engaged in a lucrative employment, and soon raised his family from the most abject poverty to a state of ease and respectability. He gave much to the Sabbath School Society, for he said it had been the means of saving him from wretchedness in this world and eternal misery in the world to come.

There was a colored boy in this school, about twelve years of age, who had never before received the least instruction. He soon became a very attentive scholar, and appeared extremely anxious to learn something about heaven and what he should do to reach that land of blessedness. He had formerly habituated himself to the frequent use of profane language; but now he abhorred the idea of taking in vain the name of that glorious Being, who not only gave him life and continued it to him, but also bestowed on him every blessing which he enjoyed.

Many children became hopefully pious, and so great was the change produced by the Sabbath School, that many began to anticipate a general reformation, which actually occurred a few months after. I had, however, been absent from the place some time, and have not since visited it.

I write this little sketch merely to show the importance of instructing children in the things of religion, and more particularly the advantage of Sabbath Schools.

AMICA RELIGIONIS.

EFFECTS OF TEMPERANCE.

To the Editor of the Rochester Observer.

As it is a given point that public sentiment has a powerful influence over the habits and practices

which prevail among men; it is highly important that every good example which adds to the weight of influence arrayed against the whelming sin of intemperance, should be made public.

Not long since, I had the following account in substance, from a worthy farmer in the town of Bethany, (Genesee Co.) He had the present season in addition to the common quantity of grass to cut, one hundred acres of wheat to harvest. Before engaging the necessary help, he resolved, and I believe gave out word, that he intended to go through his harvest without using or furnishing any ardent spirits; but that he would make good and ready pay to his hands for their labor.

The result was as follows:

He had no want of laborers, although he employed a considerable number. He had no difficulty in keeping them perfectly subject to his directions. They conducted and labored like sober, rational men, and not like intoxicated mutineers. They labored faithfully, steadily, and ambitiously, without the bobbling and idleness which ardent spirits uniformly produces. With the free use of milk, milk and water mixed, cider and water, molasses and water, and I believe, small beer, for drinks—their bodily strength and vigor held out during the day; whereas they always flag by the use of ardent spirits before night.

His harvest throughout he declares was never before done in so fine order, and so perfectly to his mind. Neither did he put forth a finger to his work on the Lord's day.

Now all this is, as it should be; it is rational; it is philosophical; it is for one's own interest as well as for the good of his laborers.

Such drinks as are named above, nourish and strengthen the wearied system, while ardent spirits invariably leave it lower than they found it.—These facts are demonstrable, and in the scale of sober judgment, outweigh the whole amount of argument which can be brought in favor of using ardent spirits. Let farmers and others be wise and consistent, and expel intoxicating drinks from common use; and a mighty influence will be raised against that species of excess which threatens to deluge our land with drunkenness.

J. BALDWIN.

HEALTH.

This title is calculated to strike every one's attention, for what is life without health? Every one has an interest in it; those who are sick are anxious to acquire it; and those who are well, of course wish to retain it.

I am neither physician nor quack. I am not prepared to cure the chronic nor the acute diseases; to baffle the progress of consumption, to reduce the dropsy, or to cure a fever; but I have read and thought a little upon the general elements of health, and I am prepared to show that in a great majority of cases, health depends upon a few simple rules. But the *theory* is much easier than the *practice*. It is with this as it is with most other things. It is less difficult to know what is right, than it is to act upon it. Knowledge is one thing, resolution is another. I am no great advocate for nostrums and medicine, at least in ordinary cases. We can never get well, nor enjoy health by mere reading.—You may study the latest fashionable tracts on dyspepsia, with Paris and

Johnson, and all the learned doctors and penmen. You may con for years over that very sensible and modern treatise, on 'the art of living long and comfortable, by regulating the diet and regimen;' or you may read over the more fashionable tracts on the virtues of mustard seed, and take the seed *ad infinitum*; it will not at all do, unless you follow the course which nature herself points out, and observe the following simple rules:—

Sleep seven or eight hours at night. Rise early. Take exercise three or four hours; much of it in the open air.

Eat moderately of such articles as you find to agree with you.

Cultivate a tranquil mind, and free from the violence of the passions.

Have some business that will interest you a certain number of hours each day; say six or eight hours.

Follow these rules with spirit, and you may burn your books, and bury your wand. But you must have resolution enough to act upon them; or else, all the rules and theory in the world will be of no account. It is in vain that you try to substitute nostrums; that you drink panaceas or swallow mustard seed, if you abandon the laws of nature. There is no succedaneum for early rising, active exercise, moderate diet, a quiet mind, and sound sleep; and the last by the bye, depends essentially upon the others. Health demands as the first requisite, some energy of character. With out it no valitudinarians can acquire it. You must *determine* to rise early and take exercise; and you must do it too; otherwise you may read for ever the most approved treatises on dyspepsia and hysterics. Depend upon it resolute practice is of more consequence than the most recondite *precepts*.

I am indebted to a recent treatise for the recalling to my recollection, an excellent eastern apologue.

"Ogul, a voluptuary, who could be managed with difficulty by his physicians, on finding himself extremely ill from indolence and intemperance, requested advice. 'Eat a basilisk, stewed in rose water,' replied the physician. In vain did the slaves search for a *basilisk*, until they met with Zadig, who approaching Ogul, exclaimed, 'Behold that which thou desirest. But my Lord (continued he,) it is not to be eaten; all its virtues must enter through thy pores. I have therefore enclosed it in a ball, blown up, and covered with a fine skin. Thou must strike this ball with all thy might, and I must strike it back again for a considerable time; and by observing this regimen, and asking no other drink than rose water a few days, thou wilt see and acknowledge the effect of my art.'—The first day Ogul was out of breath, and thought he should have died from fatigue; the second he was less fatigued, and slept better. In eight days he recovered all his strength. Zadig then said to him, 'there is no such thing in nature as a basilisk; but thou hast taken exercise, and been temperate, and hast therefore recovered thy health!'"

Such is the virtue of *exercise*; and for a similar reason it is, that there is no mineral water in the world equal to a cup of water, taken from a spring two miles from your own abode, at *sun rise*!"

COMMON SENSE.

SABBATH SCHOOLS BENEFICIAL TO THE RICH AS WELL AS POOR.

Formerly Sabbath Schools were regarded as an Institution calculated to teach a few poor children, (who could not otherwise be taught,) the rudiments of learning and the principles of morality and virtue.

This, indeed, were an object well worthy of its noble founder. But experience and a better informed state of society has given ample proof, that very great good will result to the children of all classes, who are the regular attendants of Sabbath School instruction. All but down right infidels agree that it is highly important we should become well acquainted with the Bible; we believe this to be the revelation of God's will to man, and the only sure guide to *eternal life*. If this be true, surely no obligation can be more binding upon Parents, than to teach their children the Holy Scriptures. Perhaps in no way can this be so successfully accomplished, as by the means presented in Sabbath Schools.

Here children associated together, are presented with numerous inducements to learn and understand the scriptures, which would be hardly possible to give them in the family circle. The one is excited by the diligence and energy of the other, and thus a continued spirit of animation and engagedness is diffused through the whole school. Another important reason why the children of the higher classes should participate in the instruction of Sabbath Schools, is the influence this would have upon others: man is evidently much the creature of fashions, the habits of one class of society, (particularly of that which we denominate the first,) has a powerful influence on the other. It has been found in every place where Sabbath Schools have been established on this principle, and have enjoyed the co-operation and influence of this part of society, they have been attended with the most flattering success. Another, and still more important consideration, is the value of the soul. The history of revivals, affords abundant proof that this Institution has been peculiarly blessed of God in the conversion of children. Scarce a revival of religion for some years past, but of a great number of its subjects have been members of Sabbath Schools. Who, viewing the happy influence of Sabbath school instruction upon society generally, could wish to withhold their offspring, or do any thing that could in any degree retard its progress.

A NEW ERA.

To the Editors of the Boston Recorder.

Allow me through the medium of your paper to congratulate the community, on the introduction of a new era in the literature and religion of Christendom, by the introduction of the HOLY SCRIPTURES into our Colleges as a class book. The immortal honor of this measure was, it seems, in the counsels of an all wise Providence, reserved for Amherst College.

It has long been to me a matter of wonder, that while the science of the gospel is admitted to be infinitely more important to man than all other sciences, it is not regularly and systematically taught in our literary institutions. The wonder is greatly increased by the fact, that the patrons of our Seminaries, the Presidents, Professors and Tutors, are with few exceptions professors of religion, and many of them preachers of the gospel. The Bible has been admitted to be the great foundation of knowledge, giving more historical information and containing finer strains of poetry and eloquence than any other book in the world; introducing the mind of man to the widest range of thought and investigation; and to the highest flight of imagination re-

vealing the unutterable glories of the celestial world, and showing how man may make them all his own; and yet the Bible has not been studied in our Christian Seminaries. Its sublime doctrines, its holy precepts, its heavenly eloquence, its unrivalled poetry have been passed by, while the silly pagan dreams of Homer, Virgil, and Horace have been allowed, and indeed required to occupy the thoughts, engross the hours, and exhaust the mental energies of our finest youth under the tuition of the ablest instructors our country could furnish. Good men have been long grieved and have at length become seriously alarmed at the increasing disregard of the Holy Sabbath, without considering that for almost half a century our educated youth have been led to form their views of the Sabbath from a plausible and fascinating author, who denies the existence of a Sabbath, until the time of the sojourning of the Israelites in the wilderness, and maintains with the whole strength of his ingenious and highly cultivated mind, that the Sabbath ended with the Mosaic economy, and is no longer binding except as a municipal institution. But better days are at hand. *The Bible has at length become a classic.* The example of Amherst College will be followed by every College in Protestant Christendom. The good sense and piety of the whole community, will respond to the new regulations at Amherst. The heathen poets will be placed in the back ground, and even Paley will recede to give place to the blessed Book that teaches the Science of God.

Our youth, destined to fill the front ranks in the march of human improvement, will form their moral sentiments and habits from the Bible instead of the authors above named, and the next generation, looking back on these days of darkness, will wonder at the infatuation which so long excluded the Bible from its place in our systems of education, and will award to the institution which broke the enchantment, imperishable fame.

C.

From the New-York Observer.

THE BIBLE IN RUSSIA.

Those who are acquainted with the embarrassments which of late have attended the circulation of the Scriptures in Russia, will learn with pleasure, that within a few months, a Bible Society has been organized in that country, under the authority of the Emperor himself. This information is contained in a letter from St. Petersburg, which we find in the *Kirchen-Zeitung*, and here translate:—

"His Majesty the Emperor has sanctioned the establishment of a Protestant Bible Society, in order to supply the Protestants in Russia with the holy Scriptures. Prince Lieven is appointed President, with the liberty of nominating three fellow members of the Committee, who, together with the Prince, the Lutheran Bishop, and a minister of the Lutheran Church, are to compose the Society. Already 20,000 copies of the holy Scriptures are prepared for distribution.—stereotype plates are provided for the printing of more,—and we also have 15,000 rubles in Bank.

"This affords a convincing proof that the present Emperor is very favorably disposed in regard to the circulation of the Scriptures in his domin-

ions, and strengthens the hope, which I have so often expressed, that the day is not far distant when the Russian Bible Society will be restored in all its glory, and accomplish as much as ever before, in the divine work of supplying the people of Russia in their various languages with the word of God."

It would seem that the efforts of this Society are to be confined to Russian Protestants; of whom there may be in the Empire perhaps 3,000,000. And here may we not discover a clue to the motives which induced the Emperor Alexander to abolish the National Society? Did he not find that great numbers of his subjects, particularly all the Catholics, were opposed to the circulation of the Scriptures, and resort to this unfortunate measure as a means of promoting his own popularity and removing discontent? For although the nominal friends of the Bible might be numerous, only a few would be so ardently engaged in the cause, as to feel themselves seriously disobliged by the imperial veto. But however this may be, we hail the establishment of the new Society as an important event, and one which may prepare the way for still greater things.

THE ELEVENTH HOUR.

The New-Hampshire Observer gives the religious history of a woman, who died at the advanced age of *ninety eight* years—"a monument of long suffering mercy, and astonishing grace, manifested at the *eleventh hour*." She had been a constant attendant upon the preaching of the gospel, and her general character was excellent; but she never received any powerful religious impressions till she was more than eighty five years of age.—Some fragments of 'Law's Serious Call,' which fell in her way, were the instrument of awakening her attention to the concerns of her soul, and the occasion of almost insupportable anguish, which continued with greater or less severity for more than two years.

When she was more than eighty-seven years of age, her son passing by her chamber-door one morning, heard her engaged in earnest prayer.—At first he supposed she was pleading for mercy, as he had often heard her before; but on pausing a moment, he discovered the delightful fact, that her burdened soul had found relief. Upon going into her room soon after, he found her mind full of the consolations of the blessed gospel. "Oh, rejoice with me my son (she eagerly exclaimed,) I have found my dear Saviour!" Her joy was now equal to what her distress had been before. She was ready to tell every one she saw, what Jesus had done for her soul. "What a wonder it is, (she would often say,) that God would have mercy on such an *old sinner*."

From this time, though she had occasional struggles with temptation, her faith, hope and joy, were for the most part abiding. Her devotion was fervent and unwearied, often spending whole nights in prayer. After age had made great ravages upon her mind as well as body, she would still converse upon religion with great animation.

A few weeks before her death, her health seemed much as it had been for some weeks previous, except a failure of appetite. One night after retiring to rest, her daughter thought she heard a little noise in her apartment. She immediately

went into the room where her mother lay. Recognizing her step, she called her by name, saying, "Come to me, my dear." What do you want, mother? She replied, "My sweet Saviour has come into my soul; and the tempter has gone, never to trouble or distress me again." Her daughter thinking there was an alteration in her appearance, took a light, and was about making some arrangement with her pillow, that she might rest more quietly. Her mother's head seemed to recline from her. She looked on her countenance, there was a smile there, but the spirit had gone. "Her sweet Saviour had indeed come into her soul, and the tempter had departed, never to trouble or distress her again."

CHILDREN IN SOUTH AMERICA.

The American Sunday School Magazine for September, contains a letter from the Rev. W. Torrey at Buenos Ayres, to Mr. Hallock, the Secretary of the American Tract Society at New-York, dated May 10, 1828. After mentioning some previous applications of the kind, he solicits a supply of Children's Books in the Spanish language. We make the following extracts.

"The elements of education are diffusing to some extent in this city, and gradually in the villages of the country; and there is, not a scarcity, but an *absolute destitution* of that fund of amusements and instruction to which children in the United States and England have access. A few primers and catechisms, which, besides the rudiments of spelling, contains little but the grossest absurdities of Popery. The Popish edition of the ten commandments, with the second left out, and the ninth made into two to conceal the deception; the seven sacraments; and seven moral sins, &c. &c., these, my dear sir, are all the books which, in a vast multitude of cases, the children see.—Those who are taught in the government school, read the Scripture Lessons of Lancaster, but have no books at all. For the youth like our Bible classes, there are "*books of devotion*," in which whatever of Popery is not in words, is supplied by *pictures*, with which the books are filled.—There is purgatory, with the angels coming down from heaven, and holding up by the hair, out of the flames, the souls of those for whom the priest is saying mass, while the anguish depicted in the countenances of the poor wretches for whom no mass is saying, and on whom the exasperated devils are exerting all their fury, is sufficient to wring a dollar even from the hard-hearted miser, to purchase a temporary relief to the departed spirit of his father or wife."

The London Translation Society has sent some larger religious books, but they are not adapted to children; although "nine tenths of the readers are children." With the exception of a few copies of "James Covey" and "Little Henry," he has not seen a Spanish tract at all calculated for this particular object.

"Now I need not say to you, or to the committee, that this state of things cannot long remain. These opening minds *will have food*, food of a more interesting, if not a more profitable kind, than mutilated commandments, ave-Marias, invocations of saints, and pictures of purgatory. I

have no fear but that *eventually* they will receive this food from the same benevolent sources which are diffusing through so many thousand channels in Europe and the United States, moral and intellectual aliment to the minds of children and youth; but I *do* fear—very much fear, that before the conductors of these institutions of moral life, are fully alive to the importance of this field, and of occupying it *immediately*, we shall have poured in upon the children such a flood of French bigotry and infidelity as came in upon their fathers, before the labours of the Translation Society were commenced, and which is now multiplying the difficulties in the way of that society an hundred fold. You know a little what it costs to substitute sense for nonsense in the hands of children, and can very clearly perceive what would be the consequence of such an event as I have supposed,—an event which I most earnestly pray may never occur in this country, yet one, the occurrence of which, in all human probability, can be avoided only by the speedy interposition of our tracts and Sunday School societies."

"I enclose four Spanish tracts, which I have used as frontispieces to the volumes which I have bound. No. 93 is most popular, but they are pleased with any thing that has a *picture*; I sent to the binders the other day all I had like them, and I must now wait till I can get more; they are all very carelessly printed, and need correction."

From the Alb. Chr. Register.

THE ALBANY EXAMPLE.

A meeting of the teachers and other friends of Sabbath Schools was held. The object was stated:—To use all proper endeavors to bring the whole infant and juvenile population of the city under the influence of Sabbath School instruction. The request was made, that all, who would volunteer their services to visit the families of the city, for the purpose of presenting the importance of Sabbath Schools would subscribe their names. About 80 thus subscribed. The city was then divided into 12 districts, and these 80 visitors were distributed among these districts. A printed form of Report was put into the hands of each visiter, containing columns for the following items. The number of children between the ages of 2 and 15 years, in the city—the number attending Sabbath Schools—the number who promised to go—the objections of those parents or guardians who refuse to send their children. These were the only points of investigation, which related to Sabbath Schools. There were three other columns designed to exhibit the number of unschooled children who might be sent to Infant Schools, the number of families destitute of Bibles, and the number of Adults who cannot read.

This was done on Friday, the 15th ult. It was then supposed that the whole would probably be accomplished in four or five weeks; the population of our city being supposed 20,000. We held another meeting on Friday the 22d. At this meeting, nine out of the twelve districts were represented as visited. And on the ensuing Friday evening, every district of the city had been visited; and a condensed Report from the 12 committees was presented,—which is as follows.

Total number of children from two to fifteen

years—4,060. Total number of children who are sent to the Sabbath School—1,702. Total number of children who promised the visitors to go—1,124. This leaves still out of the Schools, 1254 children between the ages of 2 and 15 years: besides those, who may nominally belong to a school, that do not attend.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 27, 1828.

The Congregation of the Presbyterian Church in Philadelphia, which was made vacant last spring, by the removal of the Rev. Dr. Skinner to Boston, have unanimously elected him to resume the pastoral charge over them again, as soon as his health shall be sufficiently restored.

The Rev. Dr. Tyler, late President of Middlebury College, was installed as Pastor of the 2d Church and Parish in Portland on Wednesday, 17th inst. Sermon by Rev. Dr. Beecher of Boston.

Mr. Henry B. Tappan, a native of Dutchess County, N. Y., and a graduate of Union College, Schenectady, has accepted an invitation to become the Pastor of the Congregational Society in Pittsfield, Mass. and his ordination took place on the 17th inst. Sermon by Rev. Dr. Griffin of Williams' College.

The Rev. Mr. Temple, late of the Palestine Mission, has arrived in Boston with two children, in the brig Cherub from Malta.

TEMPERANCE.

A Conference of the Churches in Middlesex Co. was held in Durham on Wednesday the 3d inst.

The meeting was well attended as to numbers and interest, though many were probably prevented by the rain.

The members of the Church in Durham were very generally present, and united in the solemnities of renewing their covenant, and receiving the Lord's Supper, with Christian friends from other churches.

Interesting Reports were made from several churches which had been visited with revivals in 1827, and early in 1828. In Middlefield the revival still continues. As accounts of most of these revivals are already before the public, a minute detail is unnecessary.

In several places represented by the Delegates, a noble and enterprising spirit has been manifested, and combined and energetic exertions have been made to promote the cause of *Temperance*.

After the public exercises, the Conference met according to previous adjournment, when an interesting discussion ensued on the subject of temperance.

One of the delegates stated, that the laborers employed on his farm, had performed, the past season between 200 and 300 days' work; that he had not furnished them directly, or indirectly a single drop of ardent spirit, and that they had not to his knowledge, made use of any; that this was done by agreement; that his work was *well done, and his laborers were satisfied*. He also stated that on former seasons, he had furnished ardent spirits, usually from 30 to 40 gallons!

Several merchants were present, who have felt deeply, and been active in this cause; one of whom has for five years, adhered to the resolution, *that he would not keep ardent spirits in his store, or suffer any of his capital to be employed in the traffic*.—Ye farmers and merchants, do ye not hear a voice saying to every one of you: "Go ye and do likewise!"

O! ye friends of morality, enlightened philanthropists, and professors of the religion of Jesus,—how loudly does *INTEMPERANCE*—this gulf-stream of perdition, as it roars along, and sweeps off its hundreds of deluded, ruined victims; and ingulfs the happiness and prospects and hopes of thousands of surviving relatives—how loudly, call upon you to awake to combined, and vigorous, and systematic, and persevering exertions to stand between the living and the dead, and stay our nation from ruin!

THE ANXIOUS SEAT.

A writer in the Western Luminary has undertaken to describe the manner in which meetings appointed for those who are anxious for their souls, are conducted at the south. As the design of these meetings, and the manner of conducting them, are very similar to those established in this region, wherever revivals have prevailed, we are induced to copy them.

Some of the remarks, it will be seen, are made in consequence of the misrepresentations of a writer in the "Christian Advocate and Journal"—a source from which we should least expect to be charged with laxity, in requiring evidences of regeneration.

It is perhaps well known to every faithful and experienced clergyman, that there are frequently persons in his congregation, who are seriously impressed, and who would gladly converse with some minister on the subject of religion, but who are prevented by diffidence, want of opportunity, or some other real or fancied obstacle. To remedy this evil, is one motive for introducing the anxious seat.

When there is any unusual degree of solemnity in a congregation, and there is reason to believe that there are some in a state of anxiety, those who wish to converse with the minister, or who wish an interest in the prayers of Christians, are invited to come forward and occupy particular seats pointed out for that purpose, and which, from this circumstance, are called 'anxious seats.' When the anxious have come forward, the minister sometimes converses with them individually; but if the number is so great that this is impracticable, (and we have reason to thank God that this is often the case,) he addresses them collectively—explains the plan of salvation—the free offer of the Gospel to all, even the most unworthy—urges the duty of *immediate and unreserved submission to God*—of *immediate repentance* for sin, and an unreserved reliance on the atonement of the Lord Jesus Christ as the only ground of a sinner's hope. He is reminded of the awful danger of delay—that *now* is the accepted time—*now* the day of salvation. That the plea of 'waiting God's time,' with which many quiet their consciences, is awfully criminal, as it is charging the guilt of his continuing in sin on God, and not on himself, who alone is to blame. After this the Christians unite in prayer to God for the inquirers. Neither is this a newly invented plan of procedure, as some would have it. It has been the practice for years, in parts of the Presbyterian Church, and of late in almost every State in the Union, where there are Presbyterians, and, with perhaps very little variation, in many of the Congregational Churches.

Those who patronize the anxious seat, have many arguments to urge in its support. First;

that the Holy Scriptures contain examples in which the servants of the Lord drew lines of distinction between those who did, and those who did not, wish to be considered on the Lord's side. Again; it is only another way of sinners' repeating the inquiry of the awakened multitudes on the day of Pentecost. Secondly; its utility. The instances of this are so numerous that we shall not attempt to specify them. We are fully convinced, however, that there are no means of grace which the great Head of the Church has stamped with more legible marks of his approbation, than the anxious seat, and the evening twilight concert prayer for a revival of religion, which, so far as my knowledge extends, is observed wherever the anxious seat has been introduced.

The writer has attended many, very many meetings conducted after the manner he has just described, and he must repeat what he has heard remarked by experienced ministers of the gospel, that as it respects deep solemnity and perfect order, they have very far surpassed any of a different kind that he has ever witnessed. Not that he would lay too much stress upon any means of grace. For he knows that the building up of the kingdom of Christ, is "not by might nor by power," but by the Spirit of the Lord. But he is also aware, that the selecting of means is as much of the Lord, as is the subsequent blessing of these means to the accomplishment of the observed end. The above remarks are designed to calm the fears of our distant friends, who feel interested for the prosperity and purity of the church, but whose fears have been excited, by those who have, either ignorantly or maliciously, misrepresented the revivals which prevail in the West.

We come now to the famous letter. The writer says, "If experimental and practical religion is advanced in proportion to the increasing wisdom and management of the ministry, great things may be expected. Some who used to think the Methodists departed from gospel order when they received unconverted members into the Church, are now admitting members with less appearance of regenerating influence than our system would admit. Anxious seats are provided, and when any persons venture to sit on those seats, to which they are generously (sometimes pressingly) invited, it is considered an evidence of their qualification for Christian fellowship. They are taught to believe that they are regenerated, and that they shall never fall from grace," &c.

Now, if there is any meaning in this extract, it is, that there are great exertions on the part of the clergy to influence persons to join the Church, whether they be prepared or not. That coming to the anxious seat is considered an evidence of Christian character and a qualification for Church membership—That pains are taken in the first place to impose upon them the belief that they are regenerated, when they are not; and the finishing stroke is put to the delusion, by persuading them that they never shall fall from grace. These are serious charges; and if they are true, doubtless the curse of God will light and rest upon those who thus go about seeking the destruction of the souls of men. But if, on the contrary, these ministers have acted faithfully—have not spoken peace! peace! when there was no peace—then those engaged in the publication of this letter, have reason to fear a similar curse; for then

have they borne false witness against the ministers of Christ, and reviled the work of the Lord.

Between two and three years since, in a neighboring state, the writer was permitted to witness the progress of a very extensive revival of religion from its commencement. He therefore had a very fair opportunity of acquainting himself with the manner in which those meetings were conducted, which was much after the same plan they are now conducted in Kentucky. Last fall he had the pleasure of witnessing the commencement of a similar revival in this State, which has since extended throughout most of our churches. But in all these meetings he has seen no instance in which coming to the anxious seat has been considered an evidence of a change of heart, or a qualification for church membership. On the contrary, the anxious have invariably been exhorted to rest upon no external duties—neither upon their *prayers*, their *tears*, nor any thing short of an absolute and unreserved submission to Christ—a repentance, which leads to the renouncing of sin, and the practice of holiness—and a faith, which rests upon Christ alone for salvation. I have seen no insincere measures adopted to impose upon sinners the belief that they had passed from death unto life, while they were yet in the gall of bitterness and bonds of iniquity. But again, and again, I have heard them warned of the danger of resting upon a *false hope*—of building upon a *sandy foundation*. This is the course pursued in the five different States where, within three years past, I have witnessed revivals progressing in connection with the anxious seat. Surely the Lord is performing a glorious work in our Western Zion. He has taken to himself his great power, and is about to reconquer and claim as his own his long revolted family. We have looked upon this work from its commencement, and have again and again been constrained to say, "it is the Lord!" We have seen its friends and its enemies rally around different standards. We have seen the husband and the wife smitten to the heart with conviction, at seeing a beloved partner go forward to the anxious seat, and soon afterwards follow the example. We have seen many a thoughtless sinner brought to tears, and finally, as we trust, to embrace the gospel, by seeing some thoughtless gay companion arise from his side, and go forward among the inquirers. We have seen the man of learning and influence, who had come more than twenty miles for the avowed purpose of "putting down the anxious seat," in less than six hours after his arrival, seized with conviction, and with a trembling heart and weeping eyes, come forward and ask an interest in the prayers of those ministers, whom before he had denounced as fanatics, as madmen, and as those who went about turning the world upside down. And we have seen the minister of "three score years and ten," made to bless God that he had spared his life to see this glorious work—a revival of religion in which he saw more to approve and less to disapprove than any he had ever before witnessed. But again, we have seen something very different from all this—a communication from one who says he is travelling through the Western States, attending Camp-meetings, and Quarterly meetings, who I therefore judge to be a professed minister of the Gospel, misrepresenting this glorious work in a manner that should

make an infidel blush. But as this writer has voluntarily assumed the attitude of an opposer of these measures, we would ask him to look around him, and see who are they that follow in his train. It is the infidel, the worldling, with only here and there one who makes any pretensions to religion.

To conclude, we would address a few words to those who have attached themselves to the church since the commencement of this revival. This we are the more anxious to do, as it will perhaps be the last admonition they may hear from us. It is, my dear friends, from your subsequent conduct that this revival will receive its permanent character. You see therefore that an awful responsibility rests upon you. While the infidel has cried priestcraft! priestcraft! his accusations have been echoed by the less independent opposer, in the sounds, fanaticism and deception, or a species of fault-finding. And many a secret wish has been indulged, and many a sage prediction has been uttered, that "in a few months, most of those who have lately professed religion would renounce their profession, and again turn back to the world." "But beloved, we are persuaded better things of you." Already have our hearts been gladdened by many precious fruits of this revival. Among others, the increased crowds which attend public worship, and the comparative order and decorum observed throughout this State during the late electioneering canvass. *But should you, having run well for a time, turn back, or act inconsistently with your profession, the cause of Christ will suffer through you, our blessed Saviour will be wounded in the house of his professed friends, and the enemy will shout victory! victory!*

THE SABBATH.

The General Association of N. H. at their late session, adopted some important measures to promote the better observance of the Sabbath. A constitution was adopted, from which we select the preamble and a part of the resolutions.

The Sabbath holds the first place in Divine institutions. Its appointment was coeval with man's existence, and shows its inseparable connection with his prosperity and peace. Its duties and privileges were not only designed for his fellowship with his Maker and the perpetual enjoyment of his favor, but to prepare him for the pleasant and profitable performance of all the services of the ensuing week. In this view the Sabbath is of inestimable value and indispensable necessity; and has been exceedingly prized by the pious in all generations to the present time. To the high utility and importance of sanctifying the Sabbath, the testimony of Sir Matthew Hale, Chief Justice of England, has been most decided.

But the observance of the Sabbath is of no less importance to communities. The attempt to abolish this day of sacred rest, by civil authority, in a nation of Europe, was most disastrous. Can this community maintain its present standing without the influence of the Sabbath? Is not sin ruinous to a people? And what sin can be more so, than the general profanation of this holy day? The Sabbath, then, we must keep from pollution and hold fast as the anchor of our salvation. For this purpose the following constitution is proposed.

ARTICLE 1. This Society shall be called "The Auxiliary Union of the State of New Hampshire for promoting the observance of the Christian Sabbath," to be connected with the General Union founded in the city of New-York, in May, 1828.

ART. 2. It shall consist of the friends of morality and religion of all denominations, who may choose to combine their influence for the promotion of this interesting object.

ART. 3. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, will be the influence of personal example, with arguments drawn from the oracles of God, and appeals to the understandings, consciences and hearts of men.

ART. 6. Any person may become a member of this Union by subscribing the Constitution, and signing the following pledge, viz:

We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public, to refrain from all secular employments on that day, from travelling in steam boats, stages, canal boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath.

[We were much pleased, (says the New Hampshire Observer, from which we make these extracts,) with the *spirit* of some remarks made by Mr. Cornelius, at the Sabbath Meeting, and have accordingly reported them below: with no remarkable fidelity of language, perhaps, but the matter, we believe, is mainly preserved.]

Rev. Mr. Cornelius remarked, that for his part, he was well pleased to *pledge* himself to his duty as a Christian; and he thought the Sabbath measures, as they are familiarly called, would be beneficial, if they operated only to draw tighter the reins of ministerial duty; to make ministers abstain from travelling any where on the Sabbath without necessity. He had enjoyed the pleasure of visiting that part of the country where the *Sons* of New England have begun to teach their Fathers how to keep the Sabbath; he had had the pleasure of being conveyed 130 miles in a line of stages where 100 drivers and 500 horses rest one day in seven, according to the commandment; the horses, in their appearance and activity, he could hardly help thinking, gave evidence of the advantage they derived from their day of rest. The enterprise, it appeared, was likely to be crowned with complete success. He had conversed with a driver, who joined the Pioneer line from another, who gave as a capital reason for the change, aside from moral considerations, the increase of his personal comfort in the enjoyment of 52 resting days in a year. He had conversed, too, with a large proprietor, who runs his line on the Sabbath, and who said he had rather not do it, but urged as a reason for his conduct, that "the public will have the accommodation of travelling on the Sabbath, and our coaches must run."

Now, said Mr. C., who is this creature, the public, that does all this mischief, and compels stage-owners to run coaches against their will?

Every man, woman, and child is a part of this public; and we are all accountable for our influence in this matter. We can do much by our example. Let us take away, then, this plea; let Christians do right on this subject; and the result will be beneficial to the morals of the community, and not detrimental to any of its real interests.

From the Genesee Sabbath School Herald.

INTEMPERANCE.

The direful ravages of intemperance have arrested the attention and awakened the solicitude of the lovers of human happiness, in almost every department of the community. While manifest and cheering prosperity has already crowned their laudable exertions, imperious necessity requires their continuance, and with renewed energy; in order to accomplish under the divine constitution, the high object at which they aim—the banishment of drunkenness from the habitable globe.

Desirous to bear an humble part in this holy enterprise, the writer would present to the readers of the Herald, a fatal, and most awful case of intemperance, all the facts of which came within the sphere of his personal knowledge. The performance of this mournful service, he trusts is connected with his devout supplications, that heaven would render it a source of instruction and mercy to some of his fellow men.

A Mr. W. several years since, came from the east, and purchased an excellent farm in one of the western counties of this State, distinguished for fertility of soil, salubrity of air, and for the interest and beauty of its scenery.

A few years of industry, frugality, and received integrity of character, enabled him through the favor of God and of the seasons, not only to maintain his rising family, but to discharge all his debts, and to prepare a suitable portion of his plantation for the various uses of husbandry. His commodious buildings were completed. His orchards planted and blooming. His harvest fields expanded before him. His herds roamed the pastures; while numerous lambkins sported on his hills.

Moreover moral advantages courted his embrace. Institutions of learning and religion were brought to his doors. In the schools, his children were taught the elements of useful knowledge; while the sacred exercises of the sanctuary shed their kindly influence on the hopeful family. Mr. W. professed religion, and became united with one of the branches of Zion. Conjugal affection, parental fondness, filial piety, competency of fortune, with the consolations of Christianity, conspired to bless and delight this domestic circle.

But the hour of darkness at length arrived, and administered to them the cup of trembling.

Mr. W. began to indulge in the habitual use of ardent spirits. This soon created and strengthened a morbid appetite for this fell destroyer.

Confirmed and intense, it solicited gratification at every hazard, and at every sacrifice. The form of his visage towards his afflicted family was now changed. Severity of temper and unkindness of conduct, assumed the place of candor and endearing deportment. With frozen moral feelings, and a mind enveloped in the mists of darkness, he deserted the tabernacles of God. His broken hearted wife earnestly remonstrated against his unamiable and unholy course. But, in defiance of all

her tender entreaties, and her tears, he remained unmoved—hackneyed in the polluted path of voluntary and premature destruction.

Christian brethren faithfully counselled, admonished and rebuked. He continued incorrigible, and writhed under the cruel dominion of a beastly passion—under the deadly reign of an inexorable tyrant. The church having exhausted, in vain, all her disciplinary powers, applied, I trust, in the charity of the Gospel, excluded him from his fellowship.

Now, successive weeks and days augmented his guilt, increased his misery, and darkened his prospects. At last the night of death and horror approached. Mr. W. came home intoxicated, bearing a keg of whiskey. Late in the evening he drove the family from the kitchen—they retired to rest. On entering the kitchen in the ensuing morning, the first object that burst upon their view was the master of the family—a husband and a father, with his head and one arm reduced to ashes and coal. Through excessive drunkenness, or from consequent convulsions he had fallen into the fire, and alas! there was none to deliver.

May kind Heaven save us from the society and destinies of drunkards.

“O my soul! come not thou into their secret; unto their assembly, mine honor be not thou united.”

C.

From the Christian Watchman.

MR. EDITOR,—Knowing that many of the sins of the people of God are though inadvertance, permit me just to name a wrong which exists among us, and passes almost without remark, because those who suffer are too magnanimous to complain;—I mean the inviting of ministers to a distance from their homes, to perform services for congregations—such as ordination or dedication sermons, &c. and not even offering to remunerate them for their actual expense.

With regard to ministers in the vicinity, who attend without expense, and whose parts in the performance are often assigned out of respect,—all is well; but to bring a brother from a distance to preach,—thus imposing on him a serious labor both in study and journeying, and an unwelcome absence from his family while perhaps he creates for himself the disapprobation of his friends and brethren, by leaving his pulpit to be supplied by unacceptable substitutes, is exceedingly unreasonable.

I sincerely believe this error needs but to be noticed to be corrected. *A word to the wise is sufficient.*

Yours, &c.

EQUITY.

[The error to which our correspondent refers, we have seen and lamented. It ought ever to be borne in mind by the churches, that the stated compensations of most of our ministers is but a bare living for their families, and in many cases not even that. Of course when they generously give their time and labour, for which they as really deserve to be remunerated as any other men, their travelling expenses should always be paid. Every acceptable preacher will undoubtedly be grateful that his services on public occasions are valued by his brethren; but the mere compliment of asking these services, should never be imagined as an adequate offset for the labor sustained or the necessary expense incurred. The error alluded to, is, however, not universal. Some churches are suitably careful in this matter.]

Measures are in a state of forwardness to establish a second Mariner's Church in New-York on the west side of the city.

Revivals of Religion.

REVIVAL IN HAMILTON, OHIO.

Extract of a Letter from the Rev. Francis Monfort to the Editor of the Western Luminary, dated Hamilton, Ohio, Sept. 1st, 1828.

For some weeks back there has appeared an increased anxiety and diligence among some of our professors. At the same time awakenings appeared to take place with individuals. We began to make inquiry for the anxious, and to open the way to make their anxiety known in our weekly prayer-meeting. We never did it with disappointment, unless we were disappointed at the number being so much greater than we could have expected from the number met. In this way we went on, till the time of our communion, two weeks ago yesterday. The meeting commenced on Friday and held four days. We received 25 or 26 on that occasion, on examination. The whole occasion was awfully solemn. The anxious seats were crowded day and night whenever they were opened. Since that time we have continued as often as practicable. Anxious seats every time crowded. About as many more have become members of the church, in all about 50. Since the commencement in Cincinnati, my two oldest children have come out on the Lord's side. Many of the young people of my congregation have professed religion. However, it is not confined to any age. The prospects are certainly encouraging. The work progresses without noise or confusion, but with silent solemnity and much weeping. There is no extravagant joy with those professing; but much weeping is mixed with their joy. We hope it will continue. Much prayer and holy living is needed with professors; and we trust many know this. May the Lord increase it till opposition shall cease, and sinners shall flock as clouds and as the doves to their windows.

CRAWFORDSVILLE, INDIANA.

Extract of a Letter from the Rev. James Thompson to the Editor of the Western Luminary, dated Crawfordsville, Aug. 25, 1828.

There has been evidently a growing concern amongst the people of both my charges for some months past, not however particularly noticed by many except myself, until about two weeks ago, when it became apparent, and I invited the inquiring souls to come forward and manifest their anxiety without hesitation; 12 or 15 in each of our little congregations came forward the first time it was proposed. Though God's people had been in some degree engaged at a throne of grace for a blessing upon us, a new impulse was now given to their entreaties, and they seemed to catch something of the spirit which pervaded Jacob's breast, when he said, "I will not let thee go unless thou bless me." A communion season was appointed here, which has just closed, a time long to be remembered in this place. Thirty-three have been added to the little vine planted here in the wilderness, upon a profession of their faith in Christ; and about as many, in addition, have manifested their anxiety to have an interest in Jesus.

Within a few days past, we have heard of several places, not many miles distant, where the Lord in mercy is beginning to pour out his Spirit "on the dry and thirsty land, where no water is." Will the people beseech him in brokenness of heart, in deep humility, in watchfulness, in agonizing prayer, to continue the dew from on high? Or will they grieve away his Spirit, through indifference, formality, unbelief, unfruitfulness? This is a momentous question at all times; but more especially so, when in the condescension of his love he seems to be pressing upon

his children the acceptance of that best of heaven's gifts. How unworthy are the children of God to receive such an unspeakable blessing! Yet God is most honored when his children ask largely; when they ask as if they expected to receive; when, like holy Jacob of old, they seem to say, in their humble, believing, broken hearted petitions—"I will not let thee go, except thou bless me." Who can measure the extent of responsibility which rests upon the Christian?

[Ulica Recorder.]

REVIVALS.

The extraordinary accounts of the revivals of religion, in many parts of the United States, demand the serious attention of all the disciples of the Lord Jesus. Unless the report of these revivals be exaggerated to an unaccountable extent, which we have not the least reason to suppose, we have nothing in Great Britain answering to them. For our own part, we could wish, with all our hearts, that a deputation of ministers and laymen could be sent to America, to make an actual examination of the state of religion in that country. We seem to know nothing whatever of an American revival. But, surely, the Divine Spirit is not restricted in his more distinguished operations to our Transatlantic brethren. Perhaps the great reason why revivals are not enjoyed among us, is because they are not sought after. Our churches seem to have got into a lukewarm frame, from which they need greatly to be roused. We hope, in our future columns, to supply information on this subject, and to call the attention of our readers to it. May times of refreshing come from the presence of the Lord!

We should exceedingly rejoice if this brief notice of a most vital subject should lead to meetings of ministers, both in the metropolis and in the country. If something is not done speedily, great blame will attach to the watchmen in Zion.—*London Mag.*

A whole Church brought under culture—The following is from Camden.—The town is divided into ten districts, under the direction of a committee of one or more, according to the number of families in the same, whose duty it is to visit and meet with the people in his district on one of the evenings of each week, and examine the chapter which is to be the lesson for the next Sabbath.—The various subjects contained in the lesson are there brought into view, which lays the foundation for the study of the chapter the remaining part of the week. At the intermission on the Sabbath, the people are divided into their Bible Classes. Those from 10 to 15 years compose one class; from 15 to 30 years, the second; and those from 30 upwards, the third class. Each class has its appropriate teacher, and a close and thorough examination is made by questioning each person in the class. The children of the Sabbath school pursue their studies in another room, at the same time, and in the usual manner. In the afternoon our Pastor, while living; took the same chapter and made it the subject of a discourse, which never failed to excite the most profound attention.—In this way the whole congregation became the subjects of Biblical instruction from week to week. Each family and each social circle is virtually a Bible Class. The benefits arising from this course of instruction, are manifested by all who have attended it.—*Sab. Vis.*

Tracts from the chamber window of the afflicted.

A young lady, having been an invalid and confined a long time to her room, felt much depressed

in spirits at times, that she could not do so much good as she wished. She at length thought that she would send for some religious tracts; and when sufficiently recovered to walk across the room, she threw them out of her chamber-window, and frequently they have been picked up by persons going by with lanterns on a Sunday evening. She has heard them exclaim one to another, "Oh, here is a book, let me have it?" delighted with the prize. The watchman said to a person going by on a Sunday night, "Oh, this will serve me to read in my box." Who knows but the divine blessing may rest on this humble endeavor to do good! When recovered sufficiently to get down stairs in her parlor, this lady folded the tracts up, and put them out on the ledge of the window, and they have always been taken up, it being a very great thoroughfare on a Sunday.

Lond. Tract Mag.

OFFICE OF THE COLONIZATION SOCIETY.

Whereas it has pleased the Great Disposer of human events to remove by death, on the 25th of August last, the Rev. JEHUDI ASHMUN, Colonial agent at Liberia:

Resolved, That in officially announcing this event, the Board of Managers express, with due submission to the will of Providence, their deepest sorrow, for the loss of the valuable services of Mr. Ashmun.

Resolved, That the members of this Board will wear crape on the left arm, for one month, in testimony of their respect for the deceased.

Resolved, That the first town or settlement to be appropriated to the colonists in Liberia, be named Ashmun, in memory of that distinguished philanthropist.

Resolved, That these resolutions be published in the News Papers of this city.

JAMES CAURIE, Pres. B. M.

Washington, Sept. 1.

TROY TEMPERANCE SOCIETY.

We have understood that a society has been formed at Troy, and with an energetic spirit for which that enterprising city is so distinguished. One fact in connection with the formation of this Society, we cannot forbear mentioning, as it reflects so much credit on the good sense of the parties. The morning after the Society was formed a gentleman who had given his pledge the preceding night that he would give no spirituous drink to his workmen, and who has about 30 in his employ, entered his shop and informed his men what he had done. With one exception they approved his course, and entered upon the abstinence plan.

—*Alb. Chr. Reg.*

Perseverance.—Rev. Mr. Edwards, in an address before the New-Hampshire Bible Society, made mention of our friend Lundy, as an example of perseverance. Mr. Lundy is well known in the Southern States, as the untiring advocate of liberty—he has labored for many years in the cause of emancipating negroes from slavery, leaving them free to go to Hayti, Liberia, or elsewhere. He has struggled with poverty, opposition, and at first contempt. But he has long since risen above this last difficulty, and his cause is evidently gaining ground. He was asked how he had got along,

and how he hoped to accomplish his object. He answered this is my motto, "Take hold, hold on, keep hold, and never let go." Thus said Mr. E. is a good motto; it would be well were it adopted by the Bible Society, and by every other of like benevolent character.—*N. H. Obs.*

TEMPERANCE.

The statements with respect to the progress of Temperance, made in the General Association of New-Hampshire, are highly gratifying.

The pastor of the church in Plymouth, states, that nearly three years since, he consulted with the traders in that place, to see if they would break off the practice of retailing liquors to be drunk in their stores. Some would comply if all would agree; but one of the largest traders declined making the alteration. Here the matter rested for some time; when the pastor made enquiry as to the cost of liquors sold in the place for the year previous; it was 9000 dollars.—He preached on the subject the next Sabbath, and stated this fact. The trader who had before declined making the alteration was now the first to step forward, and banish the bar from his store. A temperance society was formed on the plan of entire abstinence. At the first anniversary of the society it appeared that only 5000 dollars worth of spirits had been consumed that year; and from an enquiry made a short time since, it is believed the whole amount for this year, will not exceed 500 dollars.

In one store, where 25,000 dollars worth of goods are sold per annum, and where many hogs-heads used to be vended in a year, less than a barrel of all kinds together, has been sold this season.

Obituary.

DIED.—In this city, on the 19th inst. Sarah, widow of E. T. Whittimore, aged 80; on the 2d inst. Mrs. Sarah Lines, wife of Mr. Benjamin Lines, aged 67; Mr. George Sturges aged 28; Mr. Elihu Dorman, 56; Mr. James A. Parker, 42; on the 7th inst. a child of Mr. John Denslow; on the 11th, a child of Capt. B. Brooks; on the 19th, a child of Dr. Samuel Ponderson; a son of Mr. Elias Trowbridge; on the 16th, Mr. John Heaton, aged 70.

On his passage from St. Eustatia, Capt. James B. Hood, aged 26; a native of this city, and late ship-master from this port.

At New-Market, on the 15th inst. Mrs. Charlotte Stone, wife of Rodman A. Stone, of New-York, aged 26.

In Litchfield, on the 10th inst. Mr. William Churchill, aged 40.

At Humphreysville, on the 13th inst. Mr. Joseph Hickey, aged 76; on the 1st inst. Horace, son of Mr. John Weston, aged 2 years.

At Saybrook, on the 2d inst. after a short and distressing illness, Elisha Selden Gladding, aged 9 years.

At Petersburg Va., Mr. Luzon Whiting, aged 40, formerly of Middletown.

At Oxford, on the 6th inst. Mr. Rawson Scot, aged 41.

In Preston, on the 10th inst. very suddenly, Mr. Jonathan Whipple, aged 82.

At Alstead, on the 13th inst. Mr. Charles Wheeler, Jun. aged 19.

At Lexington, Mass. Mr. Amos Locke, aged 83, one of the remaining few who met the British troops on the plains of Lexington, April 19, 1775.

Poetry.

SABBATH MORNING.

Morn's earliest, faintest ray !
Shines sweetly from above ;
And Nature's gentlest breath
Scarce whispers through the grove.

The skylark mounts on high,
In yonder vault of blue ;
The hare, with footsteps fleet,
Scarce brushes off the dew.

And here the playful flock
In sportive gambols move ;
Whilst there the lowing herd
Through richest pastures rove.

All, all is peace : but hark !
What sound steals through the vale ?
From yonder lofty spire,
'Tis borne upon the gale.

It is the sacred bell,
That bell whose solemn voice
Proclaims, "This day's the Lord's,
"With grateful hearts rejoice.

"Let cheerful accents swell
Thy song of praise to God ;
And humbly bow the knee,
In this, his blest abode.

"And praise his Holy Name
Who deigns to hear thy prayer ;
Who hushes sorrow's sigh,
And dries the orphan's tear." A. F.

JUDGMENT.

[By George Herbert.]

ALMIGHTY Judge, how shall poor wretches brook
Thy dreadful look,
Able an heart of iron to appal,
When thou shalt call
For every man's peculiar book ?

What others mean to do, I know not well,
Yet here I tell,
That some will turn thee to some leaves therein
So void of sin,
That they in merit shall excel.

But I resolve when thou shalt call for mine,
That to decline,
And thrust a testament into thy hand !
Let that be scann'd :
There thou shalt find my faults are thine.

UNSANCTIFIED LEARNING.

The pious and learned Mr. Halyburton, Professor of Divinity in the University of St. Andrews, being asked, when a young man, by an aged minister, if ever he sought the blessing of God on his studies, ingenuously acknowledged that he did not. "Sir,"

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said the minister, with an austere look, "unsanctified learning has done much mischief to the church of God." These words made a deep impression on his mind, and from that time he looked up to God for his assistance and blessing in the prosecution of his studies.

ANECDOTE.

The Rev. Mark Wilkes, of Paris, is an eminent divine, a pious and most worthy man. God has placed him in very easy circumstances, and given him a warm and charitable heart. No deserving poor man ever went away sorrowfully from his door. One day a poor man, belonging to his church, who had something of Mr. Wilkes' manner, as to the matter of wit, came to his door, and told his minister that "his poor wife had just been confined, and that she had brought him a very fine child. But then, so it is," added he, "God has not given us this day a morsel of food in the house." "Ah!" said Mark Wilkes, affecting great indifference, "John! I have always understood, that when God sends a child into this world, he also sends bread with it." "Most true, your reverence," cried John, "God's goodness always does so. But then, he has sent the child to me, and the bread to you: and therefore it is that I have come for some of it." "Come in, John," cried Mark Wilkes, as a tear coursed down his cheek—"Come in, and take as much as you want."

A LEARNED MINISTRY.

I am aware, that the question is often asked, Have there not been many useful and eminent ministers without a classical education? Without hesitation, I answer in the affirmative. But then, I may be indulged in asking another question in my turn. This is, Would they not have been still more useful and eminent, with a more finished and thorough education? Deny it no one can, who concedes that knowledge is power.—Prof. Stewart.

If your enemy is forced to have recourse to a lie to blacken you, consider what a comfort it is to think of your having supported such a character as to render it impossible for malice to hurt you without the aid of falsehood.

Mr. WHITING will have the goodness to mention in his paper, that an error was made in the account of fifty dollar subscriptions to the *Society of the Alumni of Yale College*, at their annual meeting on the 9th instant. That of the Hon. John Cotton Smith was One Hundred Dollars.

WM. LEFFINGWELL, Treasurer.

September 27, 1828.

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 24th, 1828.

D. & J. Ames ; Maths. Day ; James Clark ; Daniel W. Badger ; C. S. Dunning ; Horace H. Hall ; C. H. Toll ; W. Wallan ; A. I. Pope ; Juno. S. Dunning ; Rev. Dr. Fitch ; Rev. Horace Hooker.

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